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OUR WONDERFUL
FAITH
THE APOSTLES' CREED.



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EDWARD W. OSBORNE.

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Jesus and His Mother.

[Page 23.

OUR WONDERFUL FAITH

*PAPERS FOR CHILDREN ON THE
APOSTLES' CREED*

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BY

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"SOME WONDERFUL THINGS IN THE CATECHISM," ETC. ETC.

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23

LIST OF ILLUSTRATIONS

JESUS AND HIS MOTHER	<i>Facing page</i> <i>Frontispiece</i>
THE BAPTISM OF JESUS	19
THE CRUCIFIXION	33
THE RESURRECTION	40
THE ASCENSION	43
STARTING ON A LONG JOURNEY	50
THE TONGUES OF FIRE	63
ST. PAUL PREACHING	75

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CONTENTS

CHAP.		PAGE
I	I BELIEVE IN GOD THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH	7
II	AND IN JESUS CHRIST, HIS ONLY SON, OUR LORD .	14
III	WHO WAS CONCEIVED BY THE HOLY GHOST, BORN OF THE VIRGIN MARY	21
IV	SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED, DEAD, AND BURIED	28
V	HE DESCENDED INTO HELL: THE THIRD DAY HE ROSE AGAIN FROM THE DEAD	35
VI	HE ASCENDED INTO HEAVEN, AND SITTETH ON THE RIGHT HAND OF GOD	42
VII	FROM THENCE HE SHALL COME TO JUDGE THE QUICK AND THE DEAD	49
VIII	I BELIEVE IN THE HOLY GHOST	58
IX	THE HOLY CATHOLIC CHURCH; THE COMMUNION OF SAINTS	66
X	THE FORGIVENESS OF SINS	73
XI	THE RESURRECTION OF THE BODY	82
XII	THE LIFE EVERLASTING	90

v

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OUR WONDERFUL FAITH

I

I believe in God the Father Almighty, Maker of Heaven and Earth.

CHILDREN who know the Church Catechism will remember that there is a question, "Rehearse the Articles of thy Belief." The answer to this question is a very long one, almost the longest in the whole Catechism.

It begins with the words, "I believe in God the Father Almighty, Maker of Heaven and Earth," and it goes on with a long list of other things which the child who says the Catechism says that he believes.

This long answer is called the APOSTLES' CREED.

The Apostles, you will remember, were the men whom the LORD JESUS CHRIST sent into all the world to preach the Gospel, and to baptize people that they might be Christians.

The Apostles taught people what their Lord had taught them, and they taught also the things they knew about the Lord Himself. The answer in the Catechism has in it all the chief things that they taught, and so it is named after them.

The word "Creed" means "belief"—the things we believe.

So we see that the name Apostles' Creed tells us that the things in that long answer are the things which the Apostles first taught people, and which have come to us from them, that we who are alive to-day may believe as they did.

We are going to learn something of these things from this book. There is a great deal to learn, for though the little sentences in the Creed are short and easy to say, they have a great deal in them.

If we divide the Creed into twelve parts, putting one or two sentences into each part, it will take us twelve lessons to get through it. Now let us begin our first lesson or chapter.

How strange it would be if there were no God!

We have all heard of God ever since we were little, and so we cannot really imagine what it would be like if we had to think that there was no God.

Try and think. We see this world all round us, so beautiful in the day time when the sun shines

on it, and more beautiful perhaps at night when all the bright stars come out in the dark sky. How wonderful all the flowers are! How sweetly the birds sing! What wonderful animals there are in all the different countries of the world! How many different kinds of men and women and children—black, brown, and white!

Suppose that no one made them; they all just happened to be!

“Oh, I am sure that could never be so. Some one made them. God made them. I believe in God!”

Yes. We cannot really think of the world itself without believing in God.

Let us try again. What would it be like, if, when the world was once made, there was no one to watch over it, no one to take care of it. Suppose the world rolled on and on, just where it happened to go!

Suppose there was no one who cared anything about what became of it, or what happened to any people or things on it! How should we feel?

“I know how I should feel. I should not want to be in it. Why, it would be a dreadful world to be in; we should never be safe. I don’t believe it’s like that at all. No, I am sure God takes care of it. I believe in God!”

Shall we think of just one thing more?

How sorry we are for a little child who has no father! "Poor boy, his father is dead. He has no one to care for him."

How should we feel if no one in the world knew how they came here—if no one had made them, if they could never know anything, if they had to think that they were just like the animals—the dogs and cats and monkeys—who do not know where they come from, nor where they go when they die?

Think how you would feel if none of the things we like to know about the world and all in it could ever be explained to us.

Who explains things to children? Is it not father? But what if there were no Father over all to tell any one anything in the world, no one who cared for them, where they come from nor where they go?

"I think I should be always afraid if that were true. But it isn't true; I know it isn't. I believe in God the Father Almighty, Maker of Heaven and Earth."

If we did not believe this, it would be a strange world indeed.

A long time ago I read a story of a boy who was all alone with his father on an island. The ship had been wrecked, and the sailors went away in a boat and left them all alone. The father did not teach

his boy about God, but only how to use the things around.

Seeing how much his father knew about everything, the boy thought his father made them all. He was happy when he thought this. He was never afraid of anything; and when great storms came, he delighted in the wind and lightning and thunder. He thought how great his father was to be able to show such strength, and to do such great things.

But one day he found out. His father told him that he did not make them, but he did not tell him who did; he did not tell him about God.

From the time he learnt this everything was different to the boy. He was afraid of everything; the sun might burn him up, the lightning strike him at any time, the sea wash him away, the rocks fall on him and crush him. He feared that all sorts of terrible things would come to him, for there was no one to care. His father had not made anything, and he knew nothing of God. His whole life was full of sorrow and fear until another ship came and took him away to France, where he belonged, and where he learnt the Creed you have learnt, and so could say, "I believe in God." But as long as he lived he never forgot the terrible days when he did not know there was any God, any Father who made him and cared for him.

It may seem sometimes as if we do not know much about God, but there is quite enough told to make children happy.

God is our Father. Then it is quite certain that He loves us. It is because He loves us that He has told us about Himself. It is good to think that every child in the world can think of God and say, "I believe in God, He is my Father, He loves me."

God is Almighty. That is rather a hard word. It means that God can do all that it is right to do.

Can He think of all the people in the world at once? Can He take care of them all? Can He take care of all this great big world in which we live? Yes, He can do all this, and more and more, because He is Almighty. Then I believe in Him; I can never feel afraid again.

God is Maker of Heaven and Earth. That is beautiful to think of. They both belong to Him, because He made them. He has put me in this world now; but if He is my Father, and if that other world is better and more beautiful than this, I think He will want me there. Heaven will be mine as well as earth. I know where I am going, when I am not to live longer here, because my Father has made another world for me. The world in which He lives is for His children also.

This first part of the Creed is like a very strong

stick that a person might take hold of when he felt weak, or did not know quite what was going to happen to him.

When all is going on nicely, and we feel well and happy, it will make us happier to think of God in Heaven.

If we have any sorrow or trouble that hurts us, we can think of "God my Father," and go bravely on.

If life ever seemed very hard for you, and you did not know if you could go on, or if you should be able to live at all, when you remember Almighty God, all will come right, for God is my Father, He made me, He knows all about me, and He can do all things.

So the words, "*I believe in God the Father Almighty, Maker of Heaven and Earth,*" will help us all our life long. Thank God!

Here are some other little sentences from the Bible which a child might learn, and which would help him too.

"There is One God and Father of all."

"I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

"In the beginning God created the heaven and the earth."

II

And in Jesus Christ, His only Son, our Lord.

IN this Article of the Creed we have first a Name, and that name is a double one, JESUS CHRIST. Then we have two titles which belong to the Person who bears this name, HIS ONLY SON, and OUR LORD.

When we use the word "his" in speaking, we always speak of some one we have already spoken of; sometimes we do this that we may not use a person's name too often. The last Person we spoke of in the Creed was GOD THE FATHER, and so the word "His" refers to Him. So Jesus Christ is called the only Son of God the Father, He is, as we might say it—"God's only Son, our Lord."

We will think of the two titles before we think of the Name itself.

A great many men have what we call titles—Earls, Dukes, Lords and many others. But they do not all get them in the same way.

Some are born to the title. The first-born son

of a Duke will, if he lives long enough, be himself a Duke, the title is his by right.

Other men have their titles given to them for some reason, perhaps for some great thing they have done. A great soldier like Lord Roberts, for instance. We call him now Earl Roberts, but he was not called by that name before he went out to the war in South Africa. The King gave him the title of *Earl* when he came home.

JESUS CHRIST has two titles, but they are not His for the same reason. One is His by right, the other has been given to Him for the great things He has done.

He is God's only Son by right.

I think you will all remember that there are three persons in the Holy Trinity, and that the First Person is God the Father. If God is a Father He must have a Son. We cannot think of any father without a son. He would not be a father if he had no son or daughter. God the Father has a Son, and His Name is JESUS CHRIST.

It is beautiful to remember this. If we could think of God alone, we should be puzzled; for we might say, God is all alone, how can He love? He has no one to love. This would be a good thought. God loves men and women because He made them, but they are not His equals, they are not really like

Him, He must have some one like Himself to love.

And then think of all the time of Eternity, all the time when God was alone before He made the world and anything in it, there were no people for God to love. Yet He must have loved some One. Yes, God must love, and this is one reason why we are sure that He had a Son, that He might have some one to love.

God the Father never had a beginning, He is Eternal; and God the Son is like His Father, He is Eternal too. So from all Eternity Jesus Christ is the only Son of God, God's only Son—God.

Now we will think of the other Title.

In one way Jesus Christ was always Lord, because the name Lord also belongs to God, as we speak in the Bible of "the Lord God." He is sometimes spoken of as the Lord without the word God. "The Lord said unto Abraham." But this is not the meaning of the word we will think of here.

He is called "our Lord," the Lord of men. This is a title that men give to Him, and they give it to Him because He is man, and because of the great things He has done for men.

It is, of course, wonderful to think of God having a Son, and that there never was a time when there

was not God, nor a time when God had not a Son. But there is a thing that may seem to us more wonderful still.

God was made Man ! We shall learn more about this further on in the Creed, but most of you know something about it now. The Son of God, God the Son came into the world, and on Christmas Day was born as a little child for us.

He lived a life like ours, only there was no sin in it, and then He died on the cross. His death was to take away our sin. Adam sinned against God by disobeying. The Son of God obeyed perfectly even when God told Him that He must die. When He died He was still the Son of God though He was made man, and His death meant much more than the death of other men. It was worth much more because He gave Himself willingly to die. You will understand better when you are older how it could be worth so much ; now you will believe that for His sake, and because He died, the sins of all the world are put away.

As Christ paid His own life as the price of sin, we say that Jesus bought us all for Himself, He is our Lord because He bought us.

But sin came into the world through the work of the great evil spirit whom we call Satan. Satan tried to make Jesus Christ sin, but Jesus overcame

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all the temptation and all the power of Satan, He conquered him and set men free. It is because He has done this for men that men honour Him, and we call Him **OUR LORD**.

When He had done all this on earth, God took Him up into Heaven, and there He is in the place of the greatest honour. This honour God gave Him because He was humble and obedient on earth, and so He has given to Him, by placing Him on the throne, the title of Lord, and He is our Lord.

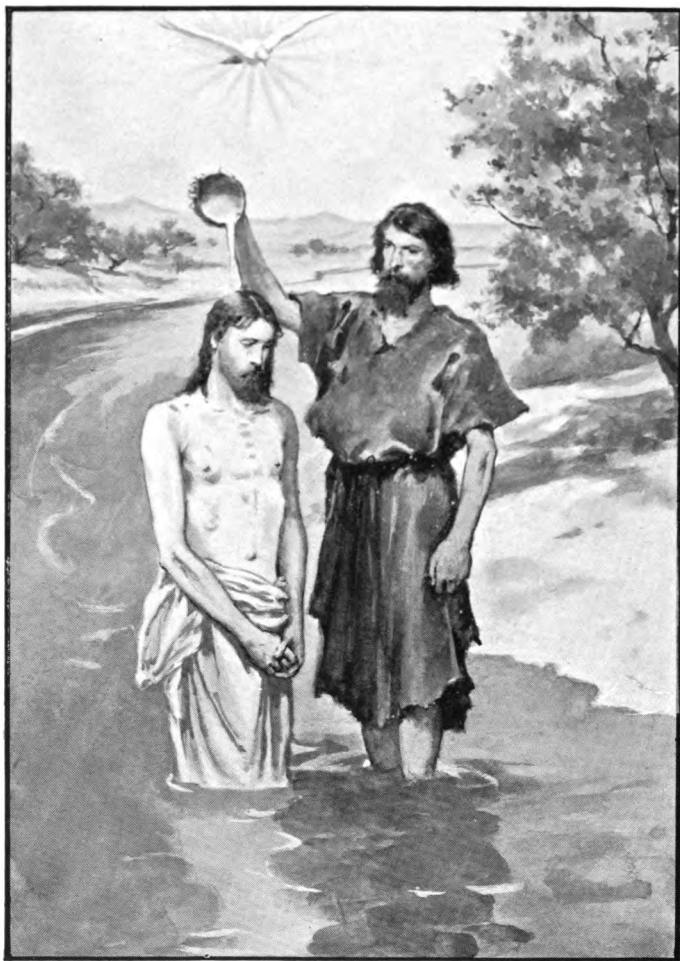
We can think of this as meaning something to each one of us.

He is not only Lord because He has done great things for all men, but He becomes the Lord of each Christian child when the child takes Him for his own.

A child who is baptized comes into the Kingdom of Jesus Christ, and can say "My Lord." As all baptized children belong to one another in the Church they can say "Our Lord."

Think, too, of this. When we are baptized we agree or promise to obey Jesus Christ. This puts us under Him. We promise, we must obey. He whom we obey is our Lord.

So we believe and say that Jesus Christ is the only Son of God, that He who was Lord in Heaven



“ When Jesus was Baptized, the Holy Ghost came on Him.”

[Page 19.]

came into this world for us, and now because of all that He did has become our Lord. God's only Son our Lord.

We will go back now to the double name, or two names which are given Him in the Creed—JESUS and CHRIST. Each name has a beautiful meaning.

JESUS is the name that most people love. I heard once a beautiful story. A woman who loved Jesus was waiting on a man dying of fever. Before he died the man said the name of JESUS so earnestly that the woman could not help stooping down and kissing him. By that kiss she caught the fever, and by the fever she too went home to the JESUS they both loved.

Why do we love the Name?

It tells us that Jesus is God, and it tells us that God became Man, for its whole meaning is "*God with us, God the Saviour.*" We can never say this Name or think of it without being reminded of the great thing we believe, that the Son of God was made man for us.

I told you that because of what He did God lifted Jesus up and gave Him great honour in Heaven. But some of His honour began on earth. Jesus won honour by obeying. One way in which He obeyed was by being baptized. When He was

baptized, the Holy Ghost came on Him. Kings are made and declared Kings by the pouring of oil on their heads. Some of you will remember that the Archbishop of Canterbury anointed King George.

JESUS was not anointed with oil, but His anointing was when the Holy Ghost came upon Him. This was the beginning of His honour, for God was even then well-pleased with His obedience.

The name CHRIST means "The Anointed One." He was anointed with the Holy Ghost that He might do the work God had for Him on earth and so pass on the glory of Heaven.

All His children receive from Him the Holy Ghost, so they too are anointed. He saves them from sin by coming into the world for them, and He anoints them with His Spirit that He may take them into the power and happiness of the Kingdom in which He is God's only Son and their Lord.

Do you think you understand now something of what this Article on the Creed teaches us?

There was an Apostle called Thomas who found it hard to believe JESUS CHRIST was risen until He saw Him. We cannot wait until we see Him, but now with all our hearts we say—

"I believe in JESUS CHRIST, God's only Son, our Lord. I love Him, I will obey Him, He is MY LORD AND MY GOD!"

III

Who was conceived by the Holy Ghost, Born of the Virgin Mary.

IN this part of the Creed that we are to think of to-day, you see that there are two sentences, and that two people are spoken of though only one name is mentioned. The name is Mary, but the other person is only referred to as *Who*.

To find out what is meant by the word "Who" think of our last lesson, *And in Jesus Christ His only Son our Lord*, and then go on *Who was conceived* and you see at once that *Who* means JESUS CHRIST. It is still God's only Son of whom we speak.

This helps us to see what a wonderful thing we are going to think of and try to understand—God's only Son "was conceived by the Holy Ghost, and born of the Virgin Mary."

You will remember that in our last chapter we learnt that the Son of God came into the world, and when He came took the Name of Jesus. To-day's bit of the Creed tells us how He came.

He could not come quite like any one else, because He is God. He is the Son of God, and because He is like His Father He is also God.

There are three Persons in God, the Father, Son, and Holy Ghost. Whenever the Father or the Son do anything for the world or men, it is done by the Holy Ghost. So when the Son of God came He came by the Holy Ghost; and He came in this way because He is God.

This is not easy for children to understand, but that does not matter. Some day you will be able to understand better. It is enough for you now to say—*I believe that the Son of God came into the world, and was called Jesus Christ, and that because He was God He came by the Holy Ghost.*

Then we look at the second sentence, and it tells us something else—He was “Born of the Virgin Mary.”

Jesus Christ was always God in Heaven, and He was always God in earth too, because God is everywhere. But when He came by the Holy Ghost He came in a new way—He came to be something different from what He was before; He came to be a Man.

When a man comes into the world he comes as a little child, and he has some woman whom he calls

his mother, and we say that the child is *born* into the world. The first man was not born, Adam had no mother, God made him. He had to be made because he was the first, and there was no woman who could be his mother. But every man since Adam has been born as a little child, and called some one mother.

So the Son of God, when He came by the Holy Ghost to be a Man in the world, was born a little child; He had a mother, and her name was Mary. She was not a very old person, perhaps not much more than a girl, a maid, and so she was called the Virgin Mary, which means the same as Maiden Mary. *He was born of the Virgin Mary.*

Now let us think about Mary. What a wonderful thing this was for her—that she should have a Child Who came by the Holy Ghost and Who was the Son of God!

All children come from God and are given by Him. There are many places in Holy Scripture which tell us this, and tell us too that children are the greatest and most beautiful gift that God can give to any woman.

Sometimes people say foolish things about little children. In some countries they say that a bird called the stork brings the babies, other people say

the angels bring them. But it is really God that gives them.

I knew a little boy once who had a beautiful face and very large handsome brown eyes. You would have been sure to notice them if you had seen him. One day a lady came to call on his mother, and when the boy came into the room she cried out, "Oh, Charlie, where did you get those beautiful brown eyes?"

Charlie looked at her for a moment, and then he said, "God made them of course; you didn't suppose any one else could, did you?"

That was a very good answer. And if any one now says to a mother, "Where did you get that beautiful baby?" she might say, "Why, of course God gave it to me; did you think that any one else could?"

It is a beautiful thing to go and see a baby that God has given to any one. Thinking of this will make you love the baby more, and if it is in your own house, make you want to take such good care of it.

But God does not always give children in quite the same way.

Sometimes a girl is married to a man she loves and calls her husband, and when she has been married one or perhaps two years, God gives her a

child. Sometimes people are married for many years, and God keeps them waiting and waiting so long that they begin to think they are not going to have any children at all. We do not know why God treats people in different ways.

But we do know about the Virgin Mary. Her Child was different from all the children in the world, because He was to be not only her Child, but also the Son of God, and God gave Him to her before she was married. This was the wonderful thing. When a woman is married and has a child, her husband is the little one's father, and the child learns to call him "Father, father." But there was no one whom Jesus Christ called father like that. No man was his father. His only Father was God.

It is because of this that we say He was "Born of the Virgin Mary."

This may be, like other things, something that children don't understand, but then, as I said, that does not matter. There are lots of things you don't know now. Why is the sun hot and the moon cold? Why does it snow one day and rain on another? People tell us that the world is round like a ball; then why does not the water of the sea drop off it as the water does off a ball if we dip the ball in a basin and then hold it up and turn it round?

You would say, "I don't know, but I shall when

I grow up;" and that is quite true about a great many things in the world. It is true, too, of many things we are taught in the Church, and some of them we shall never really know or understand so long as we are in this world, not until we go to Heaven and see God; then we shall know all.

So we see that the bit of the Creed that we have to-day teaches us that the Son of God came into the world, and was born into it that He might be a Man, and God gave Him to Mary to be her son, and so He made the Virgin Mary to be the Mother of God.

Mary was very glad. Whenever a baby comes the mother has a great deal of care and trouble, a great deal to think of, and sometimes pain and sorrow, but she does not mind these things, she soon forgets them, "for joy that a man is born into the world."

But Mary was glad, not only for her own sake, but for others. Her Son had not come to be her Child, for her alone. He was the Son of God, and He had come for every one. The whole world would be brighter and better because He had come. Some of you will remember the beautiful Christmas story of the things that happened when Jesus was born.

A holy angel came to the shepherds who were watching their flocks by night, and said, "Behold, I bring you glad tidings of great joy, which shall be

to you *and all people*. For unto you is born this day a Saviour, which is Christ the Lord." The shepherds were glad, and the holy angels all sang together because they too were full of joy.

Perhaps they did not know, neither shepherds nor angels, what was meant by *a Saviour*, but it was enough that the Child was the Son of God, and that by Him God would help and bless the world and all men in it.

And this makes us glad too. There is no part of the Creed that makes us more glad. It all seems so wonderful to think of and so good.

Perhaps some one wonders why God did all this. Our next paper will tell us some reasons. It will be enough to think now, "God just did this because He loves us, and *I* love God for it. He wanted to help men, and He did not send an angel, He sent His Son, and that is just as good as if we said God came Himself. For His Son is like Himself, and He is God. I love God."

In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him.

IV

*Suffered under Pontius Pilate, was Crucified,
Dead, and Buried.*

WE have learnt about the wonderful and beautiful thing that the Son of God did. He came into the world, and was born of the Virgin Mary, that He might be a Man among men, and live the life we have to live in the world. By doing this He helps us to see that God really loves us. If He did not love us, He would not have sent His only Son our Lord to do this.

When we think of this life that Jesus Christ, the Son of God, lived, we can be quite sure that He understands all about our life. If there is anything that troubles us, we are sure He knows just that particular trouble as well as we do.

Now, if a thinking child were asked what the greatest trouble in life is, I think he would say, "We have all got to die. And, too, we have to suffer all sorts of pains before we die." He might say, "Of course, we don't think of this always, because the world is very beautiful, and we are often very happy

in it, and there are lots of good things in it. But still, it is there all the time; and just when all is happy, something reminds us that it won't last; we have got to die, and that seems to spoil all. And there doesn't seem any help for it." All this is true.

Now, Jesus Christ, God's Only Son, our Lord, knew this, and that He might be quite like us, He died; and He suffered great pain before He died. He was Dead and Buried!

He was born when Herod was king, and He died when Pontius Pilate was the Roman governor of the country where He lived. Because His death is so great a thing, it is well that we should know when it happened. This is one reason why the name of the governor is put in the Creed.

It is also important to have his name, because it was his duty to know that Jesus Christ was really dead. He sent his soldiers to see, and when they saw Jesus was dead the governor gave orders that He might be buried. There can be no doubt that our Lord really died, for the Roman governor declared that He was dead.

If any one wonders what the governor had to do with this, we must remember how Jesus Christ died. He was brought before the governor charged with having committed great crimes, just as a man might

be brought before a judge now. He had not committed these crimes, for the Son of God could do no wrong; but the governor, to please some Jews who hated Jesus Christ, treated Him as if He had, and ordered Him to be punished. If this had happened now the punishment would have been hanging; but as the Romans did not hang people, He was put to death in another way. He was nailed to a cross by His hands and feet. This was called being *crucified*. Those who were nailed to crosses hung there until they died, sometimes as long as three days, until the Roman soldiers saw that they were dead. During all this time they suffered terribly. Jesus Christ was only on the cross a few hours before He died. Pontius Pilate ordered Him to be crucified, and by his soldiers he declared that Jesus was dead.

Now I think you see what we mean by this part of the Apostles' Creed: *Suffered under Pontius Pilate, was Crucified, Dead, and Buried*. We believe that Jesus Christ, the Only Son of God, when He came into the world as Son of Mary, suffered all the pains we have to suffer; and besides those, He suffered the great pain of being crucified, for He was nailed to a cross by the order of Pontius Pilate, the Roman governor of the country, and hung on the cross until the governor knew that He was dead,

and gave His friends leave to take the Body down and bury Him.

This is what we believe. Now we ought to try and understand what these things mean, why all this was done.

Jesus Christ died because we have to die. But do you know why we have to die? What is it that makes death such a dreadful thing? Why are some people afraid to die?

To know why we must die, we have to know about things that happened long, long ago.

When God made man at the beginning, He made him very good, and if man had remained as God made him he would always have been happy; there would have been no pain and no death for man.

But the first man disobeyed God, and did not keep the life that God gave him. All the pain in the world comes from this—man did not keep the life God gave him, and so he has to die.

This makes death terrible. It comes because man did not obey God, and so it is a consequence of doing wrong. The troubles that come from doing wrong always seem like a punishment for it. So death is like a punishment for being disobedient. We are all afraid to die, or at least, we don't like it,

because when we think of death it seems as if we were being punished.

Now, disobeying God is called Sin, so we feel that death comes from sin, and we think of sin, punishment, and death together. This makes us feel sad and uncomfortable, and we wish there were no such thing as death in the world.

Jesus Christ, the Son of God, knew this when He came, and so died as we do. He did this to show us that He was willing to bear our trouble, our punishment, though He did not need to die, because He had no sin.

And He died willingly. He did not try to save Himself. His death was a very brave death. In this way He teaches how to think of death, and how to get ready for it.

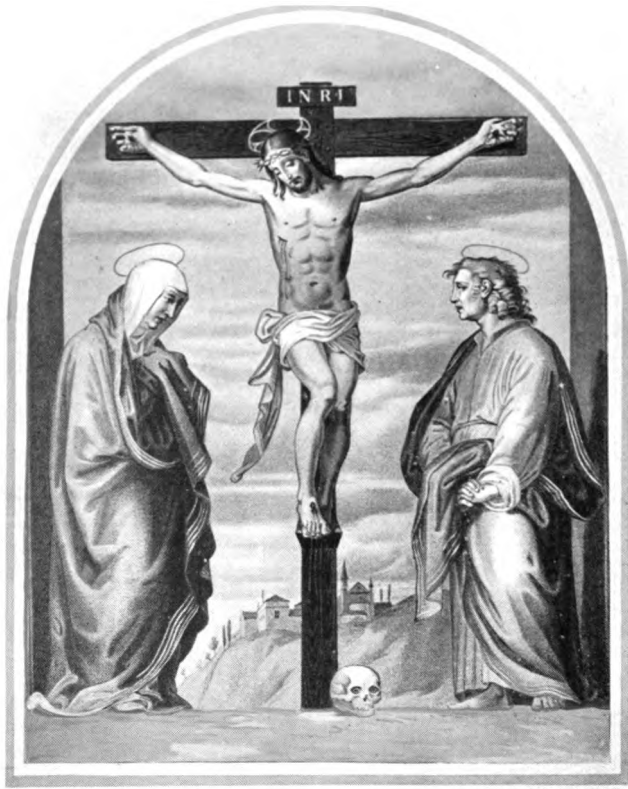
We must die; that cannot be helped. But we can get help in dying.

Remember, God loves us, and would save us from death if He could. Because He cannot, He sent His Son to die as we do that we may be sure He loves.

This will help us to see that we must not think of death as a punishment, as if God were angry and we were afraid of Him. We can try to die quietly and bravely as Jesus did.

Then try and think of this. Jesus Christ did not

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“Because we know that the Son of God suffered under Pontius Pilate, was crucified, dead, and buried, all because of sin, we should hate to do wrong.”

[Page 33.]

need to die, but He gave Himself that He might help us. When a person gives up something he cares for very much, or even his own life for others, we say that he makes a sacrifice. So the death of Jesus Christ was a Sacrifice for us.

But death comes because of sin, so we say that the death of Jesus was a Sacrifice for sin. It is not easy for children to know all that we mean when we say this, so we will not say much about it now.

But as by dying He made death different, then we can see that He loves us, and that helps us not to be afraid of death.

And besides this, it helps us about sin. If it had not been for sin there would have been no death for us or for Jesus Christ. What a dreadful thing sin is!

This is a reason for keeping from it. We need not sin; no baptized child of God need do wicked things. Yet it is hard to keep from them.

But if you knew that doing something naughty would hurt some one that you loved, or more still, if you knew that you had hurt some one, you would try never to do such a thing again.

So because we know that the Son of God suffered under Pontius Pilate, was crucified, dead, and buried, all because of sin, we should hate to do wrong; and just as much as we love Him, we shall

D

try our hardest to keep from sin. God gave us the power to hate, and this is what we have to hate if we love God. "Ye that love the Lord, see that ye hate the thing that is evil." And if ever we do sin, we shall be very sorry, because it will seem as if we did not really love Jesus, we did not care at all that He suffered, and as if we should be quite ready to make Him suffer all over again.

No child of God could wish this. Be very sure, then, that nothing will help you more to be really good than always to remember that **JESUS CHRIST SUFFERED, WAS CRUCIFIED, DEAD, AND BURIED !**

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

V

He descended into Hell: the Third Day He rose again from the Dead.

JESUS CHRIST, God's only Son our Lord, suffered, was crucified, died and was buried. But that was not the end of His life. We believe that though He died He was still alive in some other place, and that He came back from that other place to this world. This is our lesson for to-day.

Where do people go when they die? Some one might say, "They don't go anywhere; they are just dead."

Another one might say, "They go up above," or, "They go to Heaven."

One more might say, "How should we know? We can't see them; they are dead."

But the sun is not dead because we cannot see it at night. It will shine again in the morning. It is only on the other side, or under the earth we walk on.

Those who die in this world are only gone somewhere else. But they have not gone to Heaven, nor up above.

What does our piece of the Creed say about Jesus Christ?

HE DESCENDED INTO HELL.

To descend means to *go down*, not to go up. And the word Hell does not mean Heaven.

If Jesus Christ went down, where did He go?

Now, the word Hell has a very terrible sound. It is very dreadful when we hear rough men using it in their talk. It is the name of a very dreadful place, where all is evil, where there are wicked spirits, and where one day wicked men and women will be.

But our Lord Jesus could not go to such a place as that. The word in the Creed must mean something else.

It simply means a "covered place," "a hidden place," "a place of safe keeping."

When people die their souls go away from their bodies. The bodies are put in the grave; but God, who loves all souls, has made a place where they are kept safe until it is His will they should come out. This place is called sometimes Hell, sometimes Paradise, and sometimes the Place of Departed Spirits. The last two are beautiful names, and the

first is not a bad name when we think of it as meaning really the same as the other two.

When Jesus Christ died the Place of Departed Spirits must have been already getting quite full. Think how many people—men, women, and children—have died since the world began. They have died one by one, all alone; or they have died all at once, like those who were drowned in the great flood in the days of Noah, or who were burnt up in Sodom and Gomorrah, and at many other times. More than a thousand men died in a coal-mine in France only a little while ago.

Our Lord Jesus Christ went to those who had died before He came into the world, whether in the great flood or one by one. He went that they might see Him. Many of them, like Abraham, Isaac, and Jacob, and the old Prophets, had heard He was coming. How they must have wished to see Him! Now He was there among them. How glad they must have been!

They knew then all that had been hard for them to understand when they were on earth. He explained all to them, for when He was dead He went and preached to the spirits in Paradise. He told them that He had died to make a sacrifice for sin.

When they heard all this, and knew the love of

God, they must have rejoiced. Perhaps they said to one another, "O ye spirits and souls of the righteous, bless ye the Lord, praise Him and magnify Him for ever."

I think there is another reason, which you should remember, why He went down to the spirits in Hell, in Paradise.

We shall all die some day, and then we shall go to this place where He went.

What a sad place it might be if when we went we found that no one there knew anything about Jesus Christ! It would seem as if we had no friends there, as if we had gone away to a very strange country. It would be very hard for the people there to believe what we might try to tell them.

But God does not want His children to be sad when they think of dying, nor when they die. So Jesus went there first.

This world is a very different place since Jesus Christ came into it from what it was before. It is not like the same world.

The world below to which He went down must be very changed too. He has been there, and all who saw Him were glad.

So when we go we shall find those there who knew

Jesus, and love Him, and can talk to us about Him. Those who love Jesus Christ will all be friends there.

So it is a happy place, and the children of God will be happy there, knowing the love of God's only Son our Lord.

He was very loving to bear all that we must bear, even to die and descend into Hell.

But our piece of the Creed tells us something else.

THE THIRD DAY HE ROSE AGAIN FROM THE DEAD.

Does that mean that He got up and came back from Paradise and Hell? Yes. Is it not a wonderful thing? We have seen people die—perhaps some of you have seen a little brother or sister die—but we have never seen any one come back from the dead. Those who die are so quiet and cold and still that we can hardly think of them as coming back to life.

But Jesus Christ did; and it was so wonderful that those who saw Him could hardly believe at first that it was Himself.

Yet they might have expected it if they had known all that you know.

You know that He was God's only Son, and this would make you think that though He might go for our sake into the Place of Departed Spirits He could

not stay there, He must come back. If He had not come back we might have wondered if He really were the Son of God.

He came back that we might believe and know that He is indeed the Son of God. He died of His own will, because it was the will of God; and He had power to come back when He had done in the place of spirits all that His Father gave Him to do.

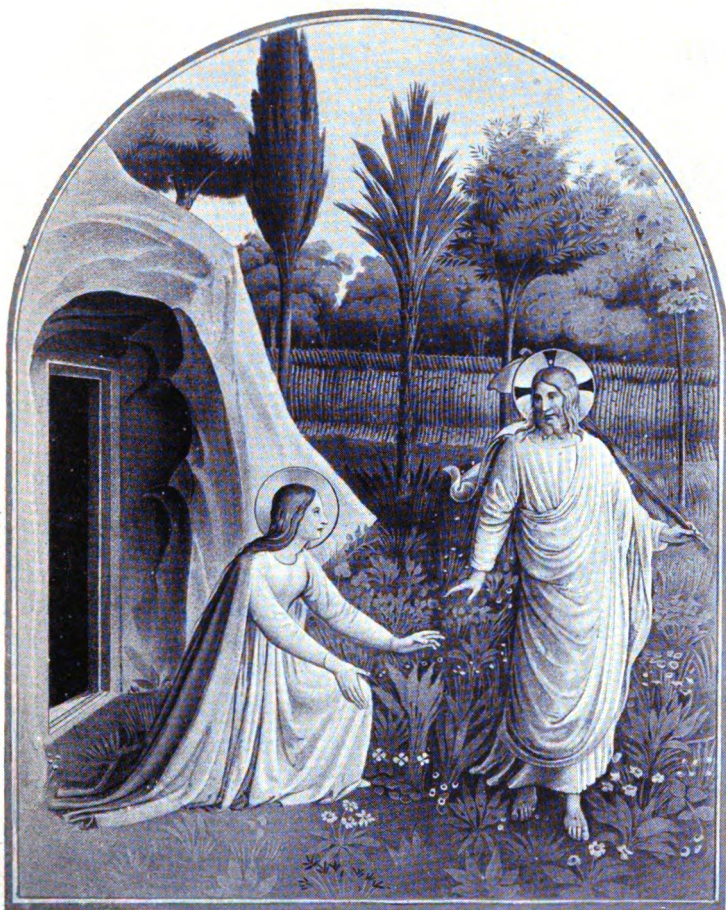
When He was dead some of His disciples who loved Him were in great sorrow, because they could not understand how the Son of God could die. When He returned the disciples were glad when they saw the Lord. They said, "My Lord and my God," and they worshipped Him.

We believe that Jesus Christ came back from the dead, and that He is God's only Son, our Lord and God. *On the third day He rose again from the Dead.*

There is something else to think of. Jesus died and came to life again. We have to die, and go to the Place of Departed Spirits. Shall we come back?

In His life, Jesus did and suffered everything that comes to us. He died, and we shall die. He rose again, then surely we shall rise. Nothing will be left out of the lives of His children that Jesus did.

If a little child ever felt afraid to die he might say



“Jesus Christ came back from the dead.”

[Page 40.]

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to himself, "It is only for a little while, and I shall rise again. Why, it is only like going to sleep."

Yes, that is just it. And those who sleep in Jesus, God will bring back with Him.

When Jesus came back from the grave He brought some of the departed spirits with Him; they came out of their graves and appeared to many people. We do not know how many, nor who they were.

But some day Jesus will come back to the world from the place where He now is, and then the gates of Paradise will be set wide open, and every one—boys and girls and little children—will all come back.

We shall think more about this by and by.

But we have learnt enough now to make us very happy. It was sad to think of the sufferings and death of Jesus Christ, but it is beautiful to believe that He came back from the grave, and will never die any more.

You will read this not long after Easter Day. I wonder if you all know that Easter is the Day the whole Church keeps, that they may never forget that Jesus Christ rose again.

Easter is, for many people, the happiest day of the whole year. It is the Day on which Jesus Christ rose from the dead. If we believe and remember that, we shall be happy too.

VI

*He ascended into Heaven, and sitteth on the
Right Hand of God.*

OUR Lord Jesus Christ died and went down among the spirits of the dead-because all men must die, and He came into the world to do and suffer whatever comes to them, to do it for their sake.

We have learnt that He rose again, and came back from the dead, and was seen in this world.

But He is not seen walking about among men now. Where is He? Where has He gone? What is He doing? These questions are answered by the part of the Creed we are to think about to-day.

God made man for Himself. Man is made to see God and to live with Him. God is in Heaven; if man is to live with God he must go to Heaven. Jesus Christ has done all that man has to do, so He has gone into Heaven.

Jesus Christ is God, and so was always in Heaven before He came into the world. Beside this, in a way we cannot now understand He was in Heaven



“Jesus went up into Heaven.”

[Page 43.]

with the Father all the time He was here on earth. This is very wonderful, but He tells us so Himself, and we know that His word is true.

But when Jesus Christ became man He took a nature, a body, like ours. This body was born on earth, and had never been in Heaven. But we know that He made that body a part of Himself, so that the nature of God and the nature of man were only one Person in Him. In His human nature He had to suffer many things for thirty-three years, and to die. But when that suffering was all over according to God's will, the Body which Jesus Christ took must go where He always had been as God, because it was perfectly one with His Godhead, and so after His resurrection He took it up into Heaven. *He ascended into Heaven.*

This is beautiful for us to think of. What Jesus did we shall do. He went up into Heaven, and some day His children also will be in Heaven with Him.

When you think of our Lord in Heaven, be sure you are glad, and think, "Some day I shall be there with Him."

The day on which He went was a wonderful day for His Apostles. He had been telling them many things about His Church, and what they were to do when He left them. As they talked, He led them

out to a hill called the Mount of Olives, near Jerusalem, and there, as they stood round Him on the hill, in the brightness of the setting sun, He lifted up His hands and blessed them. We can think of them bowing their heads, or perhaps falling on their knees to receive His blessing. Then there was a silence, and they looked up and saw their Lord passing away from them. He was going up, and as they watched, a bright cloud came round Him, and they saw Him no more.

How they wondered! They stood looking up as if they thought He must come back. Then out of the cloud there came two angels, who told them that Jesus would come back some day, but not then; He was gone to be with God.

Do you think the Apostles were sorry? They were glad, rejoicing with great joy!

Of course they were not glad because He was gone away, but because they now knew for certain that He is God. While He was on earth they hoped it, they believed it, and yet it was hard because He was so like other men, and He suffered so many things. They could not understand how God could suffer. When He died, it seemed for a little time as if they must have been mistaken. But He came back from the dead, and now He was gone with angels round Him into Heaven itself, into the glory

where God always is, and they knew He was God ! Their hearts now were glad, and they fell down on the ground and worshipped Him.

We worship Him, too, for Jesus Christ, Who was born of Mary, and suffered on the Cross, and rose from the dead, and has gone into Heaven, is our Lord and our God.

Before He went away, Jesus told the Apostles He would prepare a place for them, and come some day and take them to it. This place is for us as well as for them, and we are looking forward to it. It is for all those who believe in Him and worship Jesus, Son of Mary and Son of God.

“When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers.”

But our sentence from the Creed says something more than that Jesus Christ ascended into Heaven. It says, “*And sitteth on the Right Hand of God.*” What a wonderful and beautiful sight that must be !

Why is Jesus Christ there ? We have learnt that He came into the world to be obedient, and that He did obey His Father’s will perfectly. In doing this He pleased God. For doing this He received a reward : “Wherefore God also hath highly exalted

Him." To "exalt" means to lift up. For His obedience on earth He is lifted up to Heaven.

I suppose a child might think of it in some such way as this. A boy might be told by his father to do something that was hard and took a long time. When it was all done he might come and tell his father, and the father might say, "That is good. Now come and sit by me, and let us talk." The boy would get close to his father's side, the father might put his right arm around him, and they would be very happy together.

Jesus Christ is by the Father's side, and perfect in the Father's love; He has finished the work the Father gave Him to do, and now He rests by His Father's Right Hand. It is good to think of Jesus resting after all His work and suffering.

But we can think of something else that Jesus is doing besides resting.

The boy I spoke of, sitting close to his father when his work was done, would be able to talk with his father of many things, of the boys he knew, of the work they did, the things they suffered, and of the many things they wanted to help them to be good and happy.

Jesus Christ being perfect Man knows all

that men and women and children do and suffer, and what they need to help them to put away sin and please God. So through Him God knows, and we can tell Him everything we want God to know. All our prayers go to God through Him; they all reach Heaven when we lift them up to Him.

You may have heard that Jesus "intercedes" for us. This is what it means. One reason why He is in Heaven is that He may be between us and God, may make us one with God, that every want and prayer may be known to God.

Think of Him sitting and listening. He was never too busy when He was on earth to hear those who wanted help, and He is not now. How often people say to children, "Oh, go away now—I am too busy to listen; I can't attend now." But it is never so with our Lord in Heaven. There, at the Right Hand of God, He always sits, He always hears, He always loves, He never forgets or turns away from one little child.

Will not this help you to pray? "Heaven seems far off, but it is really near. God seems so great, but the Son of God has been a little child. God has all the world to care for: can He care for me? The Son of God sits ever listening, always loving;

He took little children up in His arms and blessed them, and He will bless me now."

Children of God, I do not know any part of the Creed that can make us more happy than this, HE ASCENDED INTO HEAVEN, AND SITTETH ON THE RIGHT HAND OF GOD.

VII

*From thence He shall come to judge the Quick
and the Dead.*

IN our lessons on the Things we Believe we have been thinking of things that are past. We have learnt what God the Father and God the Son have done for us. To-day we look forward to the future, to some things that God will yet do for His children.

When our Lord Jesus Christ ascended into Heaven, out of the sight of His disciples, He did not forget them. And in all the years that have passed since the first Ascension Day He has always had them in mind. Indeed, God cannot *forget*, as we say. God sees the end from the beginning, and nothing ever passes away from God. All is always before Him. Everything that ever happened is as clear to Him as if it were happening now.

So the Lord Jesus Christ, the Son of God, sees all His people now.

And He still loves them. He took the nature of

man into Heaven, and in that nature He is still one with all His people.

It is not strange that we should have some things to think of that He is still going to do for them.

Of all the things He is going to do for His people none is more great and wonderful and good to think of than that He is coming back to them.

FROM THENCE HE SHALL COME AGAIN.

How good it is to think when those we love go away that they will come back! Even very little children know this. When mother has to go out and leave a little one at home not much bigger than a baby, she blows a kiss to it as she goes out, saying, "Don't mind, I shan't be gone long. I shall soon be back." And the little one looks up and says, "Come back soon."

We have all known this feeling when we have gone to a railway station, or perhaps stood watching the departure of a steamer, and waved our hands to those who were starting on a long journey. It has comforted us to think that time passes very quickly and they will soon return.

It was just so with the Apostles when they stood on the hill near Bethany and lost sight of Jesus Christ in a bright cloud.

At first they were very sorrowful. But suddenly there came out of the cloud two bright angels who



“We have all known this feeling when we have perhaps stood watching the departure of a steamer, and waved our hands to those who were starting on a long journey.”

[Page 50.]

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told them Jesus would return. They said, "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven shall so come in like manner as ye have seen Him go into Heaven."

When they heard this all was changed. They were no longer sorrowful, but went back to Jerusalem with great joy. As long as they lived they never forgot the promise that He would come again.

Some of you will remember the story of St. John. When Jesus was on earth St. John loved Him more than all the rest, and Jesus loved John. On the night before Jesus died, John was next Him at His last supper, and rested his head on his Lord's breast. St. John lived to be a very old man. He was not crucified nor put to death. When he was quite old and full of care, he always remembered the promise, and one of the beautiful books he wrote for the Church ends with the words, "Come, Lord Jesus."

We believe, as St. John did, that some day the Lord Jesus Christ, the only Son of God, Who was born of the Blessed Virgin Mary and went away in a cloud, will come again in the clouds of Heaven, and all His people and children will see Him.

When He came into the world the first time He came as God. He was always God, and if He came He must come as God, He could not come in any

other way. The Son of God came to be Mary's Child. This is why Mary, the Blessed Virgin Mary, is spoken of in the early Councils of the Church, as the Mother of God.

When He became her Child He was made Man as well as God. So when He went to Heaven He went as *God and Man*.

When He comes the second time He will come as God and Man. This is how it is that we shall be able to see Him.

When He came as God no one saw Him come. No man can see God. And it was not until He was born as a little Child that men could see God. On Christmas Day Mary and Joseph, the angels and the shepherds, saw Him, and bowed and worshipped Him, for the little Babe was the Son of God, God made Man. No one had seen God before, but now they saw God in the face of Jesus Christ.

So when He comes again we shall see the form of Jesus Christ and shall all know Him, and when we see Him we shall know that He is indeed the Son of the Living God, God Himself.

This is one of the reasons why He will come. When He was here before He looked like a man, a good man, but still only a man. Because He worked and suffered and was so poor, many could not believe He was God. He must come again that

every eye may see Him. They shall see His Face, and every one shall know that Jesus of Bethlehem, Jesus of Nazareth, Jesus of the Cross, is the Son of God, King of Kings and Lord of Lords!

HE SHALL COME AGAIN.

When we think of this coming we say, "How glad every one will be to see Him!"

But are you quite sure of that? Let us think of the second half of our piece of the Creed. What is Jesus Christ coming for? What will He do besides showing every one that He is God?

From thence He shall come to judge the quick and the dead.

He is coming to judge! Ah, now we see why some may not be glad when He comes. They do not want to be judged!

To be judged sounds rather dreadful, especially if we do not feel quite ready for it.

When a child at school is called to show up his sums and carries his slate or holds it up before his teacher that the teacher may judge what he has done, he is not quite comfortable if he is not sure that the sums are right; still more so if he knows he has not done his very best. What a pity that any boys or girls should ever have to feel like that!

When Jesus comes to judge, He will not only judge the children to see if they have done their best

for Him in all their lives, He will look at all the lives of all the people that have ever lived. He could not do this if He were not God, but because He is God everything that any one has ever done will be quite clear and open before Him.

Now those who have loved Him will have tried always to do with all their heart the things that would please Jesus. And if at any time they have done things that were not right, they will be very sorry and have asked Him to forgive. So because they have been forgiven, and then have every day and all day long tried their best, they will be glad to see the Lord Jesus Christ, and will not be afraid when they think that He is coming again to judge the quick and the dead.

Perhaps some one thinks just here, "What does the Creed mean when it says, 'the quick'?" Does it mean those who have been quick in being good, have made haste to please Him?

No, it means simply the living and the dead. The *quick* are those who will be *alive* on earth when Jesus comes, the *dead* those who will have to be *called out of their graves* to see Him.

Why the living are called quick I cannot tell you. It is just what the word means. Think a moment,

and you can remember that you use the word yourselves. When a mother or nurse is cutting a little child's finger-nails, suddenly there is a sharp pain, and perhaps a little drop of blood comes. And then mother says, "Oh, I am so sorry, I have cut it down to the *quick*!" You remember that! Well, mother meant she had cut too close, right down to where the nerves are which feel, where the little vessels are that contain the blood; right down to where the nail is *alive*. The long part of the nail to be cut off is dead, there is no feeling in it, but the other part—ah, that is alive, we know that well. That is the *quick*, and now we understand that to be quick is to be alive.

There will be many who will be alive when Jesus Christ comes to judge the quick and dead.

Among these there will be some who have never loved Jesus, and there will be some who once loved Him and tried to please Him and then got tired, or loved some one else and forgot Him.

How can such as these be glad to see Him come? They would rather He would stay away. Some of them try to believe and make others believe that it is all a mistake, and that Jesus, the Son of God, will never come.

They do not want Him to come. They do not want Him to see how bad they have been, that they have never tried to please Him. They will be ashamed, and would like to creep into a cave or under a great rock, that He may not see them.

Another thing makes them afraid. When Jesus comes He will not judge each one secretly. It will all be open, and every one will know all that has been done.

It will not be nice for every one else to know all the bad things we have done; we should not mind so much if only Jesus knew. But there will be no help for it. Everything will be known to everybody.

If God's children really believe this part of the Creed, it will help them very much to be good children. They will say—

“Jesus is coming. I want to be glad when I see Him. He is coming to judge. I want to have nothing to be afraid of, nothing to be ashamed of, when He judges me. I love Him, and I know He would be sorry, far more sorry than I could be, if He found such things in me. Then every day and everywhere and all day long I will think of Him and please Him, and I know that He will help His child.”

Children of God who think and live so will be like St. John.

They can say, JESUS CHRIST WILL COME AGAIN TO JUDGE THE QUICK AND THE DEAD. "EVEN SO, COME, LORD JESUS!"

VIII

I believe in the Holy Ghost.

AFTER the Lord Jesus Christ had finished His work on earth He went up into Heaven. But He did not go only for His own sake, that He might rest and get His reward. There was one more thing He had to do for His people.

He had taught His disciples what they were to do when He was gone. They were to go and preach the Gospel and baptize all who wished to belong to Him. And all the baptized gathered together were to make up His Kingdom on earth. This Kingdom is called His Church.

It has another name as well, His Body. This is the best name, because it tells us the most of what His Church really is.

A body is a living thing. It is made up of many parts, or members as they are called, and all these members are alive. But they are not alive separately, there is one life in them all, so that they all together make up a living body.

This is the Church of the Lord Jesus Christ. It

is made up of a great many people of all ages and nations, and they all have one life, the same life, and this makes the Church a Living Body.

Of course this Life is not the same as the ordinary life people have. Every one has that life, whether they are in the Church or not, and each one has his life by himself.

The Life that makes the Church a Living Body is a Life of the Spirit, a Spiritual Life. The last thing Jesus Christ had to do was to give this Life to His Church.

He had made His Church, but He had not given it the Life by which it was to live.

I wonder if you ever heard a pretty story of the making of man, and of his difference from the animals.

The story is that God made the first body of man out of the dust of the earth. The body lay still and quiet, for it had no life. The animals already in the world saw it, and came and stood, and wondered as they looked at it. They could not think what sort of animal it could be. They had seen none like it, and thought because it had no great claws or teeth, it would be very weak, and not able to take care of itself.

While they looked and wondered, God breathed life into the body, and it stood up on its feet. Then

they saw it was a man, and that his life was different from theirs, and they bowed down and owned him their master.

This is something like the Church of God. Jesus Christ had made it, but people did not understand it, and it seemed as if it would have no power, it was small and feeble.

But when He gave it Life the Church stood up before men, the greatest thing God had made, the Kingdom of God, the Body of Christ, and people have learnt to respect the Church and to bow before it, because they see by its life that it is the Church of God.

It was to get this life for us that Jesus went up into Heaven.

I. *I believe in the Holy Ghost* is our part of the Creed to-day. The Holy Ghost is the Life of the Church.

It is not very easy to explain to children what we mean by the Holy Ghost. One reason for this is because people talk foolishly about ghosts. Sometimes they try to frighten children by talking of ghosts walking about.

But a ghost is not a thing to be afraid of. The word "ghost" only means a spirit. Spirits are real things, and there are many kinds of spirits. Angels

are spirits, the souls of dead people are called spirits. "O ye spirits and souls of the righteous, bless ye the Lord." All these spirits belong to God, and He does not send them into the world to frighten children.

A ghost, then, is a spirit, and the Holy Ghost is the Holy Spirit.

There is only One perfectly holy, and that is God. So the Holy Ghost is God.

Jesus Christ as God was always in Heaven. Jesus Christ as Man went up into Heaven on Ascension Day. He had taken the nature of man on earth, and now He took the nature of man into Heaven. When He did that, the nature of man which He took was filled perfectly with the Holy Ghost, because it was filled with God, it was one with God.

But Jesus did not receive this for Himself. It was for all the men whose nature He took. So from that Human Nature the Holy Ghost or Holy Spirit comes to be the Life of every one who is brought into the Church, the Body of Christ. The Holy Ghost came to be in their spirits to give them spiritual Life.

But the Holy Ghost is God. He is one of the three Persons of the Blessed Trinity. We may say, then, that God came into His Church.

Jesus is God, and He made the Church. The

Holy Ghost is God, and He came to be in the Church. So the Church is truly the Church of the Living God.

II. It is not long since we kept the Feast of Whitsun-Day. Perhaps some of the children who read this had a festival in their church on that day. Perhaps the fathers of some belong to some of the clubs that went in procession to church on Whit-Monday.

Whitsun-Day is a beautiful Festival, and it is really the Birthday of the Church.

A child keeps as his birthday the day on which he was born into the world—that is, the day on which he had his life. Whitsun-Day was the day on which the Life came to the Church.

Forty days after He rose from the dead Jesus Christ went up to Heaven. He told His disciples to wait until they received a gift from Him. They did not know just what the gift would be, but they waited praying.

They had to wait ten days, and then it came. They were keeping the Feast of Pentecost, a Jewish Feast, which came fifty days after the Feast of the Passover, which was on the day that Jesus died, Good Friday, and were all praying together early in the morning.

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“The tongues of fire rested on the heads of all who were there.”

[Page 63.]

Suddenly there came a sound of a rushing mighty wind, which filled the whole place where they were. They must have looked up with wonder. Perhaps they were afraid. But there was a more wonderful thing. They saw a bright light in the room, and this light divided into long tongues of fire, which rested on the heads of all who were there.

When they saw this they felt a new power in their hearts; it was as if a new life had come to them. It was indeed Life, for the wind and the fire were sent to tell them the Gift was given, the Holy Ghost had come upon them, the Church of Jesus Christ had received the Life of God!

What could they do? Only praise God. They went to the Temple, and there, with a crowd of wondering people round them, they lifted up their voices and sang the praises of God.

So God the Holy Ghost came.

III. I believe in the Holy Ghost. He came and gave life to the Church.

This is as great a thing to us as it was to the Christians who first received it. For the Holy Ghost has never gone away. He still gives life to all who are brought into the Church, the Body of Christ.

When a child is baptized it is God the Holy Ghost who is there. Baptism is called a new birth, because

the children get a new life, the Life of the Spirit, the Life of God.

Perhaps you have been confirmed, or have seen others confirmed. When they knelt down, and the Bishop laid his hands on their heads, the Holy Ghost was with the Bishop, and He gave them strength to be good.

When those who have been confirmed go to church to receive the Holy Communion, it is God the Holy Ghost Who is present, and makes the Bread and Wine the Body and Blood of Jesus Christ.

And so with everything we have in the Church, all is the power and the work of the Holy Ghost.

Why is He here? And why does He do all these things?

The Holy Ghost is God : and God is Holy. He wants His children to be holy also.

They cannot be without His help, and this is why He comes.

Do any of you remember a sentence in the Church Catechism—"God the Holy Ghost, Who sanctifieth me and all the elect people of God?"

The word *sanctifieth* means *make holy*. This is what God the Holy Ghost is doing now. He is making the Church and every one in it holy, that they may please God, that they may be like God.

There is no part of the Creed more wonderful and

beautiful to think of than this. But we must stop now. You will learn more of this in our next lesson and the lesson after, for our next two chapters will help us to see more clearly how it is that the Holy Ghost makes holy those who are in the Church of God.

IX

The Holy Catholic Church; the Communion of Saints.

Not long ago I was crossing the ocean in a steamer with a great many people. Most of them were strangers to each other, and it took many days for them to get to know one another; some did not seem to make friends during the whole voyage. One evening, quite early, a lady was going down to her room when another lady saw her and said, "Where are you going?" "I am going to bed, I am so lonely; I don't know any one and no one speaks to me." Then she burst into tears. The other lady tried to cheer her up and made friends with her, and soon got others to come to her, and in a little while she was quite happy.

There are a great many Christians in the world who would be very like this lady—so lonely—if God had not given some way of helping them.

This is one of the reasons why God has made the Holy Catholic Church in the world. He does not wish every one to be good and to serve Him all

alone. Everybody likes to feel they belong to some one else, that some one cares for them, and that there are others who care for the same things that they do. So He made His Church that all might belong to it, and in it belong to one another.

If we ask how this is, the answer is very simple. When we are baptized we are made members of Christ. If all are members of Christ, all are members of each other. All the members, or parts of a body, make up the body; all the members of Christ make up His Body. His Body is the Church. All who have been made members of Christ, and do not separate themselves from Him, belong to His Church, and so to one another.

How strong this might make every one feel if they thought of it always! People often feel that they are not strong enough to do great things, not strong enough to be good, because they have to try by themselves. If they would remember that they are in the Church in which hundreds of thousands are trying to do the same things for God, and in which they pray for one another, I think they would be much stronger and would do many things that now seem too hard for them.

It makes no difference in what town or country people live. If they have been baptized and are

true to Jesus Christ, whose members they are, they belong to the Church. This is the meaning of the word *Catholic*. It comes from a Greek word that means all the world, everywhere. The Church of Jesus Christ is everywhere where there are baptized people. It was for this that Jesus Christ told the Apostles to "Go into all the world and preach the Gospel to every creature, baptizing them." His Church will be everywhere. It is the Catholic Church.

But Jesus Christ did not make His Church only that people might be cheered and made strong. There must be some one to teach the people the will of God.

We see that this must be so when we think of all the different religions in the world. They cannot all be true. All cannot be teaching the will of God, for they teach and do such different things. How can any one know God's will? This tells us another reason why He made the Church.

Jesus Christ taught His Apostles what God wants men to believe and do, and sent them to teach others. So He made His Church to teach all men the truth, to give them the true religion.

Some of you know what we mean by the New Testament: it is the last part of the Bible. This

is the Church's Book. It was all written by the Bishops of the Church, except two books by a good man who lived with the Bishops though he was not one, St. Luke. They wrote the Gospels and the letters we find in the New Testament, and then other Bishops gathered them into one book that the things Jesus taught His Church might never be forgotten.

So now if any one wants to know God's will they can ask the Bishops and Priests of the Church, and then if they want to be sure the answer is right, they can look in the New Testament. So through the Church and the Church's Book we can all know the truth and the will of God.

I think I need hardly tell you why the Church is called *Holy*. It is the Church of God, and God is Holy. God the Holy Ghost came, as we read in our last lesson, to sanctify people and make them like God. To sanctify is to make holy. All holy people are in the Church. The Church is Holy.

I BELIEVE IN THE HOLY CATHOLIC CHURCH.

But you will notice that in this lesson we have two of the things we believe to think about—*The Holy Catholic Church; the Communion of Saints*.

Sometimes when a person or a child is trying to be good, and especially if he will not join in some-

thing that is wrong, people will say, "Oh, you are such a Saint," and use the word as if they want to make fun of him.

Now there is really no fun in it. A Saint is a Holy person, and a child may be a Saint.

Never be afraid of doing right because some one might laugh at you and call you a Saint. A Saint is just exactly what you ought to be.

Perhaps you have read about Saints. You have heard that some of them suffered a great deal because they would be good. Some of them were given to wild beasts to be torn to pieces, some were stoned to death, and some were nailed to crosses that they might die on them.

Some Saints have written beautiful books, which people read now to learn how to do hard things for God, to learn to fight against sin, and to be what God wants them to be.

The Communion of Saints teaches us that all these Saints belong to us and we to them. We must not think that because they lived a long time ago, or did great things for God, we cannot be like them, or that they cannot be anything to us.

They were men and women, boys and girls, just like ourselves, and it took some of them a long time to become Saints. And they were all baptized that they might be members of Christ and in His Holy

Catholic Church. They really had no more to help them to be good than you have. It is a good thing to remember this. It may make you say, "Then perhaps I can be a Saint too."

Many of the Saints are dead, but they are still Saints, and they still belong to us.

In the ship I spoke of just now there were many Americans who were coming over to see England and other countries in Europe. Whatever country they went to they would still be Americans, and would still belong to the friends and families they left in America.

So the Saints have gone into another world where we cannot see them, but they are not changed by that. They are still Saints, and still belong to the Church they were in when they were on earth.

And we need not think that they forget us.

On the same ship there was a girl who had left her mother in America. Every day she thought of her, and spoke of her, and every night I think she wished she could see her mother and be with her. Don't you feel quite sure that every night she prayed for "mother dear"?

The Saints remember those they left here, and we may be very sure that they keep those they love

in their hearts when they praise God and pray to Him.

And more than that. We pray now for many people we have never seen. Some may be relations and friends, and some, like the heathen, whom we shall never see. So we may think of the prayers of the Saints going up before God for those who do not yet know God, that they may be taught about Him and come to the place where the Saints are at rest and see God face to face.

It is good to think of the Church and to feel strong and brave, and to wish to be holy because God wishes us to be. And it is beautiful to think of all Saints who have done these things before us, and who are trying to do them all over the world even now.

And it is still more beautiful to remember when we kneel down to pray, or stand up in church to praise God, that the whole Church is praying with us, and that we have our share in the praises of all the Saints.

By learning and thinking of these things we come to see how great these things are that we believe, and so are more and more glad that we know them.

I BELIEVE IN THE HOLY CATHOLIC CHURCH; THE COMMUNION OF SAINTS.

X

The Forgiveness of Sins.

ALL the things that we believe teach us something about Almighty God, and they all help us to love God. If we know what God is, and what He has done for us, we can scarcely help loving Him. To-day's piece of the Creed shows you this.

THE FORGIVENESS OF SINS.

We have learnt that all who are baptized belong to the Holy Catholic Church, and can become Saints of God. Yet this may seem almost too good to be true. I can fancy some one saying, "How can this be when we have so many sins? Will not our sins keep us from being Saints?"

Let us see.

You have all heard of St. Paul's Cathedral in London. Do you know anything about St. Paul? He is well worth knowing about.

St. Paul was a Jew, and the name by which he was first known was Saul.

Saul hated Jesus Christ. He thought that Jesus was trying to destroy the religion that God had

given to the Jews. He thought that when Jesus said that He was the Son of God, He was saying what was not true. Saul did not know what you know, that Jesus Christ was *conceived by the Holy Ghost, born of the Virgin Mary*.

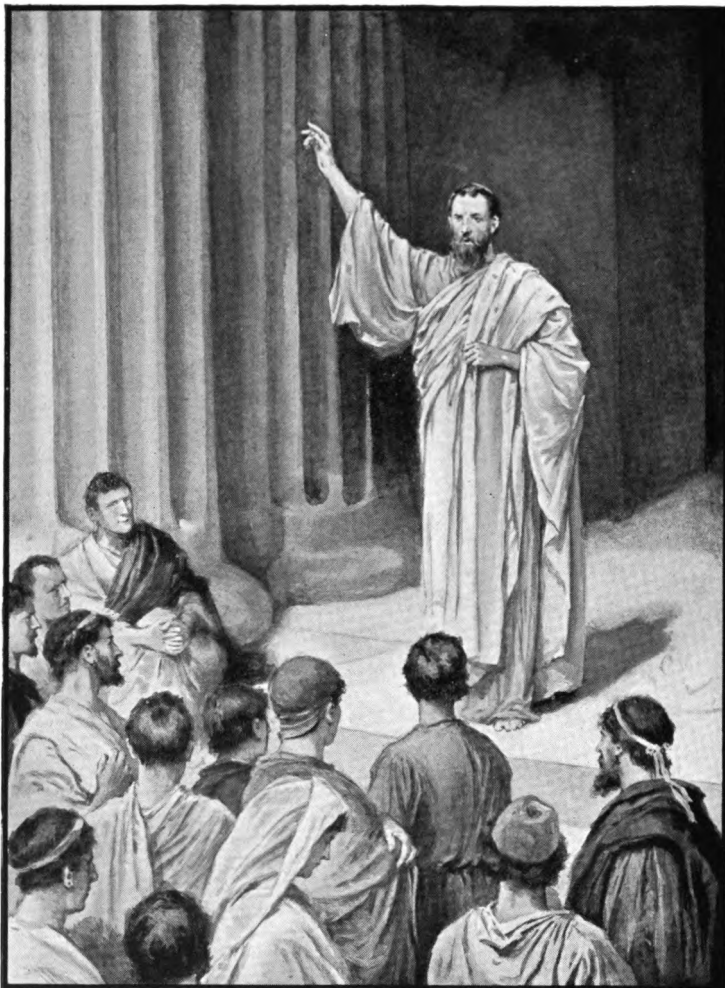
When Jesus Christ had gone up into Heaven, Saul thought that He was still dead, and that His disciples had made up the story that Jesus had risen from the dead. So Saul hated the disciples and apostles of Jesus Christ as much as he did their Lord. And he tried to kill them.

He had some of the Christians who loved the Lord Jesus put in prison, and some were put to death. When he had done all that he could in Jerusalem, he went on a journey to a city called Damascus, to hunt for other Christians there.

As he was on his way, Jesus Christ appeared to him from Heaven, and asked him why he hated Him, and tried to injure His people. Saul was surprised and frightened, when he found that Jesus really was God, that He really had risen and gone to Heaven. He was sorry, and asked Jesus what he should do.

Jesus Christ told him to go on to Damascus and wait there. When he had waited and prayed for three days without eating anything, God sent a good man called Ananias to him. When Ananias came

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“St. Paul spent all his life in going about preaching and teaching people of God and of the forgiveness of sins.”

[Page 75.]

he told Saul that the Lord Jesus had sent him, and that he was not to wait any longer, but to arise and be baptized, and wash away his sins.

Saul did what Ananias said, and then his name was changed to Paul.

After this he was quite a different man. He loved the Lord Jesus, and he loved His people. He spent all his life in going about preaching and teaching people of God and of the forgiveness of sins. He suffered a great deal for the sake of Jesus Christ. He was beaten and put in prison, was shipwrecked, and often had to go without food. As he had once hated others who loved Christ, so he was hated now. At the end of all he gave his life for Christ. His enemies cut his head off with a sword for no other reason than that he was an apostle and servant of the Lord Jesus.

It is because he was so changed, and did so much for Jesus, and died for Him, that we call him a Saint; and St. Paul's Cathedral and many other churches are named after him.

Now think, when did all this change come to him? Was it not when he "arose and was baptized, calling on the name of the Lord"?

Now we can see how God helps us, and how it is He makes us love Him.

God knows that we are all born in sin, that we commit many more sins, every one of us. And He knows that many people are sorry for sin, and wish they could be different. For this He sent His Son Jesus Christ into the world, that He might give Himself to die on the Cross as a Sacrifice for sins.

But men and women and children all want to be sure that Jesus died for each one of them; they want some way in which the good of His death can be their very own. For this God gave Baptism. Baptism is the way by which the forgiveness of sins that Jesus Christ the Son of God got for all by dying for them, is now given to each one for himself. Because Jesus died we can be baptized, and have all our sins washed away.

Some of you may remember the words in that longer Creed which we call the Nicene Creed. It teaches us to believe in—*One Baptism for the Remission of Sins*.

Little children need this Baptism as well as grown-up people.

You know the story of Adam and Eve, and of their sin against God when they were in the Garden of Eden. Because they were the first two people, and all the people in the world are their children, their sin has passed on from one to another; and it

comes into the world with every little child when he or she is born.

But Jesus Christ said, "Suffer little children to come unto Me, . . . for of such is the Kingdom of Heaven." By this He meant that little children were to be baptized, and have the sin in which they were born washed quite away.

If you who read this would think of this, think a great deal of this, you would learn how God loves you, and then you would love Him. Then if you loved Him, you would try very, very hard not to sin. Why, when Jesus Christ has washed your sins away, should you bring more sins upon you? How foolish it would be if when a little child's dress had been washed and looked beautiful and white, the child were to roll in the mud and spoil it! But is it not much more foolish when God has made a little heart and soul white, to do things that will stain it and take all its beauty away? Say, "I believe in one Baptism for the forgiveness of sins. I have been baptized and forgiven, and I will by God's help, and because I love Him, keep my soul white and clean."

Grown-up people should think of these things as well as children. Saul was grown up when he was baptized. There are many grown-up people in every

part of the world who have not yet been baptized. Some of these, who are called heathen, have never heard of it. Some in England have heard often, and yet will not be washed from sin, and perhaps some say they don't believe in it.

And yet there is no other way, for white men or for black, for Englishmen as well as for Chinese or Africans.

Children of God, who say their prayers, should sometimes pray that all the men and women in the world who do not know Jesus Christ, or who do not love Him, may be taught and baptized, and then, with their sins washed away, love and serve God unto their lives' end.

Sometimes when a child has done wrong, and has gone to mother and told her all about it, and asked to be forgiven, and mother forgives, the child does the same naughty thing again, or some other thing just as bad. Then the child has to go to mother again. Some children do this very often.

This is the way that grown-up people, and children too, do to God.

They forget they have had forgiveness in their Baptism, or they want to do wrong very much, or they do not think, and are careless, and so they sin. Will God forgive them again?

Mother's goodness teaches something of the goodness of God. He does forgive those who are really sorry when they sin after being forgiven.

In our Baptism God made us His children, beside forgiving the sin in which we were born. This does not go away when we sin. And God's forgiveness does not go away. The forgiveness of sins remains with God's children in a way which it is not very easy for children to understand. But we must remember it. So when we have done things that are wrong, we have to ask father or mother, or perhaps some one else, to forgive; but besides them, we must think of God.

When children do wrong they always sin against God Who forgave them in their Baptism. What must they do? They should kneel down and think of God, and think of their sin, and be sorry and pray, and if it is not a very great sin, the forgiveness God gave them in their Baptism will be enough to take away this sin now.

But all sins are not alike, and some sins are very great, and all one's life may seem to be spoilt and made unhappy by some very great wrong thing. Then a child or grown-up person wants something more than praying about it, and asking that the grace or gift in Baptism may take it away. What more can one do?

When you go to church and listen carefully to what the clergyman says at the beginning of service, you will hear that after the people have confessed that they have done many things they ought not to have done, and left undone many things they ought to have done, the priest, standing up alone, says that Almighty God "hath given power, and commandment, to His ministers, to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins."

Now this will show you more of God's love. He knows that many want help with their sins, so He has sent the ministers of His Church to carry on the work of Jesus Christ. When we have done wrong, and are in great trouble about it, we can go to our clergyman, and tell him, confessing all the naughty things, and after he has helped us to be sorry, God will give us forgiveness of sins through him. This is what the word *Absolution* means.

It is good to know all this. It is good to know that God has made a way by which sins can be forgiven. But it is so much better not to sin.

The child who really loves God will try never to do anything wrong, anything which would grieve the Lord Jesus Christ. But if he *should* forget, or do wrong because it seemed good when he did it, he

must not think it is of no use trying, and he can never be good. He will ask again and again to be forgiven; and at last he will be able to love God so much as never to do wrong.

It is a beautiful thing that we have this piece in the Creed—

I BELIEVE IN THE FORGIVENESS OF SINS.

XI

The Resurrection of the Body.

SOME time ago I was in a Children's Hospital when the doctors were going from bed to bed to see what they could do to help the sick children. In one bed there was a little boy about six years old. The doctors undressed him and made him stand up in bed while they felt him all over, and put their heads close to him to listen to his breathing and the beating of his heart.

When I saw him standing there I could not help saying to a nurse, "What a beautiful thing a child's body is!"

It is not strange that there is nothing more beautiful in the world, for Almighty God made it, and made it in the image of God.

This is one reason why we should use our own bodies well, and why there are hospitals where the bodies of children and men and women are taken care of when they are sick or have been hurt.

But besides making our bodies beautiful God has done a great deal for them.

You may have heard people talk about their souls; perhaps they have spoken of "saving their souls." God does not save souls without the bodies to which they belong. And almost everything God does for the soul He does by doing something for the body, and so through the body helps the soul.

You can easily see what I mean.

A child is baptized that it may be a Member of Christ and have the Forgiveness of Sins. But it is the *body* of the child that is dipped in the water or has the water poured upon it. When the *body* is baptized the *soul* is washed and sins forgiven.

You have seen a Confirmation when the Bishop laid his hands on the heads of the children. This was done that each child might receive a great gift, the Gift of the Holy Ghost. But the gift came by the laying on of the hands of the Bishop on the child's head, which is part of his body.

Some of you know that after a child has been confirmed he goes to receive the Holy Communion.

Now, in Holy Communion the Lord Jesus Christ feeds each soul with Himself. He gives His own Body and Blood to be the food of the soul. But He gives this under the form of Bread and Wine. The priest in the church blesses the Bread and Wine,

and then it is eaten by those who are there, and in the Bread and Wine which go into the mouth and become part of the *body*, the *soul* is "strengthened and refreshed by the Body and Blood of Christ, as the body is by the Bread and Wine."

So God in all things uses the body to help the soul, and when the soul is saved from sin the body is saved with it.

Can you think of any reason why this is so? Is there anything that helps you to see how this can be?

If you remember all the things you have already learnt in the Creed, you will remember that the Son of God, our Lord Jesus Christ, came into the world to help man. When He came He was born of the Virgin Mary by the power of the Holy Ghost, and so He had a Body like ours.

He took that Body that He might make us members of It, and that because we are His members we might be Sons of God.

So all the things I have told you about are done to our bodies because they have been made members of His Body, and through Him can come God. All the things done to our bodies are so done that by them our souls may reach God.

Is not that wonderful? And it is all true. Our bodies are beautiful because God made them, but

they are still more beautiful when they have received the gifts of God, when sins are taken away, and when the soul that has used the gifts received through the body has become like Jesus Christ the Son of God.

But all this is not for this life only. Perhaps it may seem so when people die. We say that the soul has gone to God. Then we lay the body in the ground, and it is turned to dust like the earth. It might seem that there was nothing more to be done for the body.

Yet would it not be strange if after God had made our bodies and used them in such wonderful ways, and given them such gifts to help our souls, there should come a time when He had no more use for them—as if He only wanted the soul? There must be something more for the body.

Let us think again of our Lord Jesus Christ and His Body.

He took a Body when He came into the world that He might be perfectly like us. In that Body He lived the life of a good man, and His Body obeyed God and received gifts from God. When His work was done He died. His Soul went out of His Body and went into the place where all the souls of those who died before He was born were

waiting for Him; and His Body was laid in a tomb or grave hewn out of a rock in a garden.

But His Body did not go to the dust, it is not in the grave now. "On the third day He rose again from the dead." His soul came back to His Body, and He came back to life in this world, and went again among His disciples and friends who had been with Him before He died. They knew Him, and walked and talked with Him.

After He had been in the world six weeks from the day He rose again, He ascended up into Heaven into the glory of God. But it was not His Soul only that went up. His Body went also, because He went as perfect man with Body and Soul like others. In Heaven the Angels worship Him on His Throne, and they see and bow down before the same Body in which He lived and died on earth.

Now, all this happened to Jesus Christ because He was the Son of God though He became man. But it was not all for His own sake.

He came to be, as we say, our Example. He came to teach us how we are to live here, and to show us all the good things God has for the men He has made. The things that happened to Jesus Christ will happen to us.

He died, we shall die. His Body was buried, so ours will be. His Soul went to the place of the

souls of dead, ours will go to the same place. When it was the will of God He should come back, His Soul came back from that place to His Body, He came to life again, He rose from the dead, and lived in this world. When God says so the souls of every one of us will come back to our bodies, and we shall rise and live again. Our souls will not come back to this world alone, our bodies will come too. Jesus came, and so shall we. Jesus Christ in Body and Soul went up into the glory of God. When everything else is past, the children of God will, like Jesus Christ, be with body and soul perfect before God, and live with Him in His glory.

This is why we say in the Creed, "I BELIEVE IN THE RESURRECTION OF THE BODY."

Perhaps some child reading this may like to ask, When we rise from the dead, shall we be exactly like what we are now?

It is not quite easy to answer this question, because the Church does not teach us much about it. One thing is certain, that while we are like enough to know one another, there will be a change.

If you remember the story of our Lord's Resurrection, you will remember that no one who saw Him knew Him at first. It was only when He spoke to them that they saw Who He was. While He had

the same Body, and that Body had on it the marks of the nails that fastened Him to the Cross, He was in some way changed.

So we may expect that our bodies, though they will be like what they were before, and even have some marks of this life on them, will be changed in ways that we cannot understand now.

St. Paul compares this to the sowing of seed. We sow the seed, and the plant comes up, and there is a beautiful flower. We know the flower belongs to the seed we put in the ground, no other seed would have made that flower, and yet the beautiful flower does not look like the dry seed we sowed.

The body we have after the Resurrection may not look just like the poor dead body we put in the ground, but we shall know it is the same, and the bodies of the children of God will be very beautiful.

That is, I think, enough for us to know.

The Day of the Resurrection will be a very wonderful Day. Think what it will be when all who have ever lived in the world come back. How full the world will be then !

And think how beautiful it will be to see again all the people who have been good to us, and all whom we have known and loved, besides many who died before we were born or were old enough to know them !

We shall see all the people we read of in the Bible, or in histories or other books. And we shall know them all, for in the Resurrection they will come with the bodies they had on earth, and in those bodies will live and serve God.

The Resurrection of the Body is one of the most beautiful things of all that we believe, of all the Church teaches us in the Apostles' Creed.

On the Resurrection morning
Soul and body meet again;
No more sorrow, no more weeping,
No more pain !

Soul and body reunited
Thenceforth nothing shall divide,
Waking up in Christ's own likeness
Satisfied.

Oh the beauty, Oh the gladness
Of that Resurrection day,
Which shall not through endless ages
Pass away !

XII

The Life Everlasting.

“If it would only stay so always!” “If people didn’t have to go away!”

How often children say things like these! It is one of the troubles of children’s lives, that nothing that is good or very nice seems to go on long. It all comes to an end.

If they go out to a children’s party, or a Christmas tree, just as they are enjoying it the time comes to go home. If some city child goes away from the hot streets to stay in the country, and play in the fields and gather flowers, and see the sheep and cows and other beautiful things, just as he begins to know his way about, and not to be afraid of strange things, and to love it all, some one says, “You must go back to-morrow.”

Or perhaps some child who is sick and never goes out has a visit from some one who brings books or flowers, and tells beautiful stories, so that the child forgets her sickness, and does not feel her pain, the visitor is sure to look at her watch, and say, “It is

getting late, I must go now;" and the child says, "Oh, must you? Can't you stay longer? I wish you didn't have to go away at all."

It is always so. Everything nice comes to an end. Of course, the pleasure has cheered us up, and we do not forget; we are happier for it, but the thing itself is past.

I think that children, and grown-up people too, are often afraid to do things, or to try to do them, because they feel that they won't last. Perhaps some child is not very good, or has some fault he ought to overcome; he thinks he will try to be good, and not to do the wrong thing again. Then he feels, or some one says to him, "It's no use trying, you will only go on for a little time, and then be just as bad as ever." I wish people wouldn't say such things to children, and make them give up trying.

Another thing that makes us unhappy is our own restlessness. It is not that the things change. It is that we want them to change. We get tired of doing the same things always, we wish we didn't have to do them always, even though they are good. And then we wish we did not get tired of them.

This getting tired of things is often found in old people. Life has really been long, but now they don't care for it any more, sometimes they wish they

could change it all; perhaps they wish they were dead.

Does not all this make us wish for *The Life Everlasting*?

If only there were some place where things did not change, some place where good things did not come to an end, where we could be always happy. How nice that would be!

If a child could be always good, without having to try quite so hard. If, in that place, when a fault was overcome it never came back again. That would be a good place indeed!

If there were a place where one never got tired. A place where we could go on doing the things God gave us to do, without ever wishing to change them.

If there were a place in which we always had those we love with us, they never had to go away.

What a wonderful and beautiful world it would be!

Now, this is what we mean when we say we believe in *The Life Everlasting*.

When our life here is ended we die. After that, we rise and come back to this world. Then we and all the world will know what our life has been here, and what it is going to be afterwards.

When this is once made known, there is no other change. The life that we live afterwards is *everlasting*; there is no end to it, there is no change in it.

It is not hard to learn why this is so.

We have already learnt in our lessons on the Creed, that God is the Beginning of all things. He made everything. That was the first thing in the Creed.

Then we learnt all that God has done for the world, and for the men, women, and children He made. We have learnt of the work of Jesus Christ, the only Son of God, of His Birth, Death, and Resurrection, and what these things are to us.

We have learnt, too, of the work of God the Holy Ghost, Who makes God's children holy.

God the Father, the Son, and Holy Ghost, have done all these things for us, that we may be set free from sin, and be ready to be with God.

Almighty God wants all those whom He has made to be with Him in the Life of the world that comes after this life. We are made members of Christ, that we may be God's children, and have God's Life and live with Him. If we have His Life we are one with Him.

But God never changes. He says, "I am the Lord, I change not." God is Holy, and Good, and

Beautiful, and Happy. If we are with Him, all will be good and beautiful and happy for us, and all these things will never change. This is the Life Everlasting.

We do not know what the next world will be like, we do not know just what we shall do there. But that does not matter. We shall not be idle. And the work will not be hard. We shall never get tired with doing it. It will be whatever God knows will be best for His children, who are always with Him and always happy. No one will be afraid that things are too good to last, that they must all some day go away.

This is the Life Everlasting for the Children of God.

But there is something we must not forget. All the Children of God are not good. They do not all love Him and try to please Him. Some of them forget Him, and they do not try to put away their sins. There are some who never pray, or ask God to help them to be good. They do so many wrong things, that they seem to become altogether bad, and they die without being changed.

Will all these come to Life Everlasting?

Yes, for when once the Resurrection of the Body has come, there will be no more change.

That Life Everlasting will not be for them such as we have been thinking of. They did not love God, nor try to please Him in this life; they never made themselves to go to be with Him, and so they cannot be with Him.

What a difference there will then be in life, for them and for others! With God or without God. To see Jesus Christ always, or never to see Him! To be good always, or never to be good. To be happy always, or to be always sorry! How different that all seems!

Children and grown-up people don't think enough of this. All their lives long they are really choosing what their life shall be when it is everlasting.

Those who choose now to love Jesus Christ, and God in Him, are choosing for ever. They will be with Him.

Those who choose their own way and forget God, who seem to put Him quite out of their lives, are also choosing for ever. They will not be with Him.

When the Resurrection of the Body is past, it will be too late to choose. Nothing changes after that.

God has taught us all the things that we ought to believe. He teaches us now by His Church, that seeing how great and wonderful and good He is, and

how great and beautiful the things which He has done for His children, and how all these things show His love for them, they may choose Him and love Him, and look for the time when they shall see Him, and be with Him, and never leave Him any more.

This is THE LIFE EVERLASTING.

THE END

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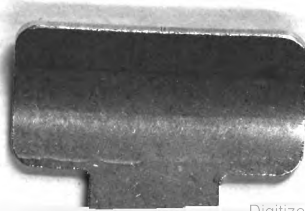
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